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INTERNATIONAL BIBLE STUDY.

December 11th 1881.—*Exodus* XXXII. 26-35.

The Israelites had been favoured with a sublime and most condescending manifestation of God on Mount Sinai, and had listened to the declaration of his will in the ten commandments, and awe-stricken had requested that God would not address them directly but through the agency of Moses. In accordance with the wishes of the people God called Moses up into the mount. In the sight of the people, Moses passes into the region hidden from their view by the luminous cloud on the top of the mount. Forty days go by in which Moses is receiving the instructions of the King of kings for the government of the people. Forty days; the time seems long to the people, but they might well have considered that the delay could only be caused by the greatness of the communications that God was preparing his servant to make to them. Their mediator and intercessor was with the Sovereign receiving instructions in all the things that pertained to their national existence. The delay spoke eloquently of God's interest in them. Could they not stand this test? No. They lose faith and patience, and leap to the conclusion that Moses has wiped his hands of an enterprise that he had found beyond his strength, and had left them in the lurch. They call upon Aaron to assume the post vacated by Moses. but at the same time they let him know that they expect him to introduce a new regime. They will worship God after their own manner; they must have an image, symbolizing his presence; a golden image; in the form of a calf. Aaron acquiesces, thinking it vain to resist the wishes of the people. No sooner have they got their idol, than they immediately throw off all restraint and abandon themselves to sensual pleasures. They are delighted at the thought of their emancipation from the service of Jehovah; it is not God that is henceforth to prescribe after what manner they must worship and serve him, but they themselves are to regulate this matter. Idolatry is man's device to shield himself from contact with the living God. The religious sense instinctive in man does not allow him to shake off all reference to the authority of God; hence the resort to idolatry, which allows men to appear to themselves religious at the same time that it enables them to follow their own inclinations. The frightful representations of God found among the heathen does not prove their ignorance of God, but their unwillingness to have to do with the living and true God. When Moses heard from God about the apostasy of the people, he hastened to descend the mountain; and when he saw them actually engaged in idolatrous worship and lascivious sports, he was filled with a righteous indignation that cried out for an immediate and terriable retribution. Standing at the gate of the camp he cries out. "Who is on the side of Jehovah? Unto me!" A large body of Levites rallied around him. He bids them take swords and go through the camp, slaying without distinction all whom they can in this way reach. They consecrated themselves to the Lord for this work, and went about it as his ministers, not sparing kith or kin. About 3,000 were slain.

When we remember the way in which they were affected at the manifestation of God forty days before, when with thunderings and lightnings and the sound of a trumpet God spoke to them and they humbled themselves beneath his mighty hand, we see how little confidence we can place in the religion of mere emotion. Who would have thought it possible that a people so marvellously favoured should relapse in six weeks into the most abominable heathenism? But no matter how high up a mountain you roll a great stone, the moment you remove the support it goes crashing to the bottom. The tendency of man is to put as great a space as possible between him and the Holy One. And in close conjunction with the assurance to the believer that the wicked one toucheth him not, is the injunction, Keep yourselves from idols.

On the morrow Moses said unto the people, Ye have sinned a great sin. On this text he no doubt spoke to them at some length, pointing out the greatness of their sin, as involving departure from the living God and forfeiture of his favour. The great question then occurring is, Will God still be the god of this people? or does he cast them off forever? Moses said, "I will go unto the Lord; peradventure I will make an atonement for your sin." These words probably mean that Moses will seek by intercession to induce the Lord to pass over their sin. Moses does intercede with the Lord, acknowledging the sin of the people, but entreating for them forgiveness. "If not, blot me, I pray thee, out of thy book which thou hast made." He identifies himself with the people to that degree that if they are to be rejected of God, he desires nothing better for himself. If they are to be blotted out of God's book, let their leader also be thus dealt with. God says that there must be a distinction made between the guilty and the innocent.

"Therefore go now, lead the people unto the place of which I have spoken unto thee; behold, mine angel shall go before thee; nevertheless, in the day when I visit I will visit their sin upon them." God will not discard them; he will see that they have the proper guidance; though he knows that they will soon be proving recreant again, and bring upon themselves a decree of extermination for all who had come out of Egypt as adults. Their carcasses should fall in the wilderness.

"And the Lord plagued the people, because they made the calf which Aaron made." Aaron made the calf at their entreaty and the Lord held them responsible for it.

WEEKLY REVIEW.

—The M. E. Church in the United States builds on an average one and a half churches a day. The Methodists in India have not yet overtaken this, but are making a fair start. On the 19th of November the corner-stone of a church-edifice for the use of the Methodists was laid at Secunderabad where there has been a Church-organization since 1874. They have hitherto worshipped in hired halls. The corner-stone of the new edifice was laid by Rev. D. O. Fox, P. E. and the Rev. Mr. Davis, pastor, made an appropriate address on the occasion.

—With reference to some remarks in the columns of a contemporary about the Pillow Mission, the following from the report of a Chaplain on the way in which letters placed by this Mission on the pillows of patients are regarded by them, we take from the last number of the *Christian*:

—"I make it a rule to go into every room and ward to wish young and old a happy Christmas, and I found it rather a difficult task last Christmas to get my round of visits complete in time to appear in the dining-hall at the dinner-hour. Each and all seemed to have something to say about the unexpected letter found on their pillows as soon as they opened their eyes. Some expressed their astonishment that they should be remembered by good people outside; others tried to tell me in their own words the contents of their letter; many breaking down, so overcome by their feelings; others, again, would have me examine and read theirs, 'it was so beautiful'; whilst others would exclaim in their own kindly and homely way, 'My dear, it is God's doing.' Altogether the effect was most cheering and comforting, and such as must amply repay yourself and all the kind friends who take so deep an interest in the Mission." Similar witness is borne by other chaplains.

—We are favoured with the following from J. M. T. Calcutta, Nov. 24:

"Our work here has opened auspiciously. We have resumed the plan inaugurated by Bro Taylor of special meetings twice a day for four days of each week. We have also resumed the open-air services in Wellington Square, and have made a small beginning in the way of processional street services. Last night God gave us a token for good in the conversion of four young men, all students in the Medical College. Five others remained after the meeting as seekers. God helping us we propose to work steadily for the one purpose, the salvation of perishing souls. The morning meetings have gained in interest thus far, and we are hoping for days of power." A letter of a subsequent date says that sixteen of the medical students profess to have found Christ.

—There was a large gathering of educated Natives, with a sprinkling of Europeans, at the Hall of the Money-school on Friday of last week, to hear the Rev. Dr. J.

Murray Mitchell lecture on the subject of "Natural Religion, Hinduism and Christianity." He pointed out that by the light of nature man was in some degree made acquainted with God, and with his obligations to God and to his fellow-men, but found no clue as to the way of obtaining pardon for sin or deliverance from the power of sin. Hinduism undertook to answer some of the questions that natural religion left unanswered, but did not answer them satisfactorily. It did not bring befere the worshipper exalted views of God and of his claims on the obedience and love of men; consequently, conveyed no just sense of the evil of sin as committed against a holy God; and referred man to his own efforts for deliverance from the guilt and thraldom of sin. It was partial and national, and wanting in that universality that should characterize a religion from God. Christianity was in harmouy with the religion of nature so far as the latter went, but it went a good deal further, undertaking to answer the great questions awakened by it. Christianity undertakes to impart, and as a matter of fact does so where the conditions are met, peace and joy to those who believe, reconciliation with God and victory over the ills that beset us here, with a confident expectation of everlasting life beyond the grave. The Lecturer very earnestly appealed to his audience to give respectful heed to the glad tidings of the Gospel and verify for themselves its promises.

—The Rev. Mr. Mackichan gave the second Lecture in this course on Tuesday evening in the same place. The hall was again filled, and nothing could exceed the attention with which all seemed to follow the lecturer. His subject was, "Some of the Phases of modern Thought." He briefly referred to the influence exerted on modern thought by materialism, agnosticism and positivism, but spoke more particularly of the great assumption of modern thought, that all truth was ascertainable by the methods of science. Fully recognizing the really great achievements of modern science, he undertook to show that the methods of apprehending truth in the lower realms of nature were not applicable to the higher, illustrating this by *anatomy* and *physiology*; the former subject being simple, definite and positive in its results for the reason that it dealt with a dead thing, while the latter was complicated and obscure because it had to do with life. The laws that have to do with the stone lying on the ground are simplicity itself compared with those that have to do with the upspringing of a tree from an acorn or with the flight of an eagle in the skies. Humboldt and other great observers of the matterial world had fully recognized the superiority and superior difficulties of psychology. But the things that are most baffling to the investigator are the very things that need most imperatively to be known. The usefulness and happiness of man require that he should know what he is capable of and what is obligatory upon him. This knowledge is needed at the very outset, a consideration that of itself would go far to dispose of the idea that man is dependent entirely upon his own investigation of the universe for all knowledge. This very imperfect outline of the discourse, made from memory, gives but a poor idea of the way in which the subject was treated by the Lecturer.

—We are glad to announce the arrival of another missionary for the Ch. Missionary Society's work in Western India, the Rev. H. A. Bren. The Rev. Mr. Carss having resigned the principalship of the Robert Money School, Mr. Bren has been appointed to succeed him. It is nearly twenty years since Mr. Carss came to India and he has been from the beginning, if we remember rightly, connected with the Money School, most faithfully and ably discharging the functions of that important charge. Mr. Carss will for the present remain in Bombay devoting himself to work more directly evangelistic.

—We are sometimes told that it is very difficult to be a Christian in this or that sphere; for instance, in the barracks or on shipboard. The idea is that the moral atmosphere of such places is unfavourable to any thing like genuine loyalty to Christ. But as the soldier who enlists in her Majesty's army does not dream of stipulating that he shall be sent only where there is little danger and little hardship, so it does not become the follower of Christ to shrink from encountering such opposition as may confront him in the sphere in which the grace of God finds him. That which is thought unfavourable often turns out to be the very atmosphere that is most bracing and strengthening to the true soldier of Christ. Perhaps after all, the opposing influences to a consecrated Christian life are as great in what is called good society, in the higher ranks of English society, as in the places we have mentioned. Society is very exacting in what pertains to the observance of her laws, honouring those who pay the most implicit deference to them, and fronwing upon, if not ostracizing, those who neglect them. Some of her laws fly directly in the face of those of Christ. She forbids her subjects to give expression to their religious convictions if they have any; they must not speak of any thing like sorrow for sin, hungering or thirsting after righteousness, or give expression to their admiration for Christ, or their gratitude for what he has done for them; above all, they must not manifest any desire to bring about the salvation of those in whose company they find themselves; they must not speak against the amusements of society; on the contrary they are to endeavour continually to make things as pleasant as possible for those they are with, carefully guiding the conversation so that no disturbing truth may find utterance; in a word, they are to conduct themselves as though every man and every woman had the best possible passport for heaven, in case there should ever be any necessity for any body to depart out of this world. Now the law of Christ runs directly counter to this, and no man can well be an approved member of "society" in the reserved sense, who is minded to follow the Lord Jesus. "They are not of the world even as I am not of the world," said the Lord Jesus, referring specially to the religious classes among the Jews, who were neutralizing the laws of God by their traditions. The *world* is that which refuses to be regulated by the law of Christ. When we see men and women of the higher ranks of life frankly and fearlessly avowing their devotion to Christ and his cause and refusing to have any thing to do with maxims or customs that conflict with the teachings of the Bible, we have special reason to admire the grace of God in them. Many honorable names will recur to the memory of our readers, of men and women in the higher walks of society who have at different periods adorned the doctrine of God their Saviour. Their rank, their wealth, their culture forbad Society utterly to break with them, but their light shone in darkness and the darkness for the most part comprehended it not. "Not many mighty, not many noble, not many wise" have been effectually called of Christ; but some have been, in every generation, and the Master has shown the all-sufficiency of his grace by preserving them from the taint of the atmosphere encircling them.

—Few persons have left these shores more regretted than Major Oldham, who has left us this week for England with not much expectation of returning. During the last ten years he has been a resident of this city and his life has been a continual testimony to the saving power and transforming power of Christ. The love of God shed abroad in his heart has given him not merely an abiding joy and peace, but has led him to seek in every way to come to the help of his fellow-men of all classes. A member of the Girgaum Church, he has always exhibited the greatest catholicity of spirit, interesting himself in every good work, no matter by whom carried on, but specially seeking to befriend those works that were most in danger of being overlooked by the general public. We were present at a gathering the other evening where representatives of different classes of society, European and Native, united to give expression to their feelings of respect and warm attachment for him. Major Oldham came to India in the beginning of 1860. He and his will be followed by the prayers of many in this land, especially of many among the poor.

—Our readers will have noticed the special appeal of the Y. M. Chr. Association of Bombay for funds to clear off the remaining financial responsibilities incurred through the erection of the large and handsome building near the Apollo Bunder and the smaller one at Prince's Dock. The need of these buildings is abundantly shown by the use made of them since they were opened. The Coffee-rooms and reading rooms are much used by the classes for whose sake they were specially designed. We are aware that many, have already contributed to these good works but it may be that others have not done so and we beg to commend to their notice the appeal in question. One hundred subscribers contributing the monthly sum of Rs. 5 for four months will clear off the whole of the debt still pending. Who will fall into line?

—We invite the attention of our readers to the letter in our correspondence columns of the Hon. Secy. of the Army Scr. Readers' Society in W. India. Our readers are aware of the high value we set upon the ministry of the Army Scripture Reader. In many instances it is by far the most hopeful means of grace that the soldier has in India. A Report of the work of the Bombay Auxiliary has just appeared, and in it may be found notices of the labours of Mr. Ewington in Bombay (Colaba), Mr. Tebbs in Poona, and Mr. Reeves in Mhow.

—The district of Cattaro, where there is just now an insurrection against Austria is the strip of country between Montenegro and the Adriatic, at the extreme S. E. of Austrian territory.

ASIATIC SOCIETY MUMBAI
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NOTICES OF BOOKS AND REPORTS.

"*The Atonement.*" A paper read at a meeting of preachers in Leeds, by James Fyfe. This is a pamphlet of only 16 pp. 8vo, but is of more value in our estimation than many ponderous tomes that have been written on the subject,—an opinion that is explained, some will think, by the fact that the views contained herein tally with those we have long entertained. We learned some 35 years ago that the voluntary suffering of the Son of God upon the cross was such a satisfaction to the moral Government of God for the injury done by sin, that it became a right thing for God and a safe thing for the universe to offer each and all throughout the world who should believe on Christ, pardon, cleansing, and eternal life. Mr. Fyfe "desires to lift the atonement of Christ out of the rut of all theological systems and ecclesiastical wranglings" and invites his readers to follow him, humbly and reverently, to the word of God. A careful study and collation of the 106 instances in which the word *Kaphar* and the noun occur in the Old Testament, and passages in the Testament in which the efficacy of Christ's death is referred to, leads to the following conclusions:

From all this it follows:—

1. That persons and things for whom atonements were made were regarded as sinful and polluted.

2. That the atonements removed their sin and pollution and brought them into more favourable relation to God.

3. That there is no single instance, when a divinely appointed atonement is made and accepted, where punishment is inflicted.

4. That an atonement is not the substitution of one person for another, to bear the punishment, but the substitution, *exchange* of something, for the sin, to *cover, expiate it*, so that it may be pardoned and not punished. Sin being expiated, forgiven and taken out of the way, there is nothing to punish. It was not those who died of the plague in the wilderness that made the atonement, but Aaron, with his censer, and holy fire and incense, standing between the dead and the living. It was not Zimri and Cozbi who were slain, that made the atonement, but Phinehas who slew them. They could not bear the punishment of all the Israelites who had sinned. It was not seven men of Saul's house who were hanged, that made the atonement, nor yet the Gibeonites who put them to death, but David who delivered them up.

An atonement therefore may be fairly defined to be, not the bearing of penalty, but something divinely appointed and accepted to prevent its infliction and justify God in pardoning sin.

Punishment implies guilt; guilt is [attended with] the consciousness of having done wrong. Without this consciousness there cannot strictly speaking be punishment. "The Scriptures never say that Christ bore our punishment." It is remarkable that no such language is used in the Bible. It occurs to us that in Isai: LIII. 5, we have a reference to chastisement in connection with the death of Christ. "The chastisement of our peace was upon him." The exception here may be said to prove the rule. The prophet does not say, The chastisement of our sins was upon him, but of our peace, i. e. it is that by which peace is procured us. Pilate, though recognizing Christ's innocence, said, I will chastise him and let him go. But it is surprising how many varieties of expression are found in the Bible to express the part that Christ performed for us, avoiding the use of a word that would imply that he was punished for sins. The object ever is to show that sin has been dealt with in Christ, so that the sinner need not suffer the penalty, and it would seem to have been the most natural thing in the world to speak of him as having been punished in our stead.

We make the following lengthy extract from this pamphlet, thinking that our readers will be glad to peruse it.

Sin, viewed as a *personal* offence against God, may be forgiven without an atonement, for we can hardly conceive of the divine Father requiring gratification for wounded feeling, or compensation for personal injury. *But* He *is the moral governor of the world*; and in *this capacity* He *requires* and *accepts* an atonement. Sin is transgression of the great law of the moral universe, a crime against moral government, and an injury done to all loyal, moral agents. God, as head of the family, must preserve discipline; as supreme ruler, must punish transgression; not that He derives any personal gratification from it; but as the head and representative of government, it devolves upon Him to maintain order and protect the interests of all who obey the law. If a citizen of this country commits a crime, he pays the *penalty* —the *price* of his crime—by being punished for it. But to whom is the price paid? To the Queen. She has no personal interest in the matter, nor does she derive any gratification from his punishment; but it is paid to her as *chief mogistrate* and *head* of the government, on whom it devolves to maintain the authority of the law. Really, the price is paid to the *law*. If there were no penalty, there would be no law—for law without penalty is mere advice. If there were no law, but every man did what was right in his own eyes, there would be no *safety for property, liberty, or life*, and the whole country would soon be a scene of disorder, confusion, and ruin. The price is really paid to the *public*, for it is for the *public good* that the law is maintained. It is the glory of this country *that law is paramount*, and *that we are a law abiding people*. So in moral government, the happiness of all its subjects *depends on their obedience*. Hence the law must be maintained in full efficiency, and whenever transgression occurs it devolves upon God, as the sovereign ruler, to punish it. His holiness, which is but His opposition to evil; His justice, which is but an intensive exercise of his holiness, and His *love*, no less than His holiness and justice, lay Him under infinite obligation to punish transgression. Thus, however terrible the wrath of God may be, it has its *root in love—love* for what is pure, and good, and true, and right—*love* for moral order and the well-being of all holy intelligences.

The being so, if punishment is remitted an atonement must be made, *i.e., something must be done to answer all the ends in the government of God that would have been answered by the infliction of the penalty*. We do not know all these ends. Some of them are obvious enough—to maintain the authority of the law; to show the evil of sin and the excellency of holiness; to inspire holy beings with a hatred of sin and a love of obedience; to show that God is holy, just, and good, and is able and willing to protect the rights and well-being of all His loyal subjects, and therefore infinitely worthy of their confidence and love. Let these ends be answered, and, so far as we can see, sin may be forgiven without injury to the government of God and its vast interests. We believe the Atonement of Christ does all this. It is the expiation appointed and accepted by God for the sins of men. And from the dignity of Christ's nature, the purity of His character, the perfection of His obedience, and the voluntariness of His sacrifice, these ends have been far more completely and gloriously answered by His sufferings and death, than if the whole human race had been sunk into hell for ever. As Paul puts it, "God hath set Him forth—constituted Him—a propitiatory sacrifice for the declaration of His righteousness, that He might be just and the justifier of him who believeth in Jesus"[1] The Atonement is no *private transaction* but *a great public measure in the government of God, to justify Him in forgiving sin*. By the atoning sacrifice of Christ all the attributes of God are revealed, harmonised, and glorified, all the claims of moral government are met, and salvation, full, free, and everlasting, is provided for the children of men.

This view of the Atonement gets rid of all difficulty and controversy respecting its *extent*. Christ did not bear the punishment of any man, or any number of men; but as an *expiatory sacrifice*, He *endured suffering, not the suffering which we deserved, but other suffering which prevents the necessity of our punishment and answers all the ends of its infliction*. He died for *sin*, not the sins of any *particular man*, or *class of men, but all sin, the sin of the world. On account of His perfect and all-sufficient expiation, God is justified in forgiving one sinner*, and *all sinners* who comply with the conditions. Punishment is suspended, a day of grace is given, God is in Christ reconciling the world unto Himself, declaring that He is not willing that any should perish, and calling on all men everywhere to repent and believe in Christ[2]. The efficacy of Christ's work is infinite. It knows no limit but repentance and faith. And these conditions are not *arbitrary*, but *necessary*. They belong to the very essence of Christ's work. *He has undertaken that no evil shall result to moral government from dispensing pardon; that those whose sins are forgiven shall not go on in sin, but yield themselves up to Him and the operations of His grace; that by vital union with Him, as a personal, divine Saviour, they may be saved from sin, from its power, pollution, and commission*, and be ultimately presented before God without spot or blemish, or any such thing.

"*The Vedarthayatna*, or Attempt to interpret the Vedas," Vol iv. No. 15 of the *Rig-Veda Sanhita* with Marathi and English Translations and Sanskrit paraphrase. This great work (modestly termed *an attempt)* reaches in this number the close of the third *Mandala* and of the 4th volume, each volume containing about 1,000 pp. The *Nirnay-Sagar* Press deserves a great deal of credit for the excellence of the printing. The dignity and poetry of the original shloks are of course sacrificed in the translations, but perhaps on that very account the latter serve better to convey a just idea of the value of these ancient compositions regarded as a revelation from God. For our part we fail to understand how any thoughtful and impartial person can for a moment regard as a revelation from God that which consists—more largely than of any other element—of hymns in laudation of the pleasure afforded by the intoxicating Soma juice. The last hymn in the present number, in eighteen verses, addresses successively the following deities: Indra, Varuna, Brihaspati, Pusha, Savita, Soma, Mitra, Gods very different from those that are now commonly worshipped, entreating them for wealth, strength, food, and streams of butter.

The law cannot pardon and blot out our sins; it cannot cover and heal our backsliding; it cannot give us joy or hope or peace; it cannot hallow our affections; it cannot sanctify our hearts; it cannot develop in us the graces of the Christian character; it cannot excite in us the emotion of love. These things are the product of faith in God through our Lord Jesus Christ.

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[1] Romans, iii. 25, 26.

[2] 2 Peter, iii. 9; Acts, ii. 38, xvi. 31, xvii. 30.; Matthew, xxviii. 19.

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YOUNG INDIA AND PATRIOTISM.

PATRIOTISM has not been a characteristic of the people of India hitherto, for the reason that India has not been one country, but rather a continent with many distinct kingdoms and principalities, with many languages, many tribes and many castes. Among Hindoos Caste has generally usurped the place accorded in other countries to patriotism. Elsewhere the tie of a common country and a common government, has given to nations the kind of fellowship which finds its expression in patriotism. But in India it has been hitherto difficult to recognize any such common tie. For one power in India to be making war with another was never regarded as anomalous or of the nature of civil war. It was a distant journey from one part of India to another, and the traveller found himself among people of another language with whom he could only converse through an interpreter. People in one part of India were as great strangers to those in another part, as the Hindus now are to the people in Kashgar. But the subjugation of the whole of India to English rule has been the occasion of the upspringing of India into national existence, and the English language is fast supplying the people of the different districts with a common organ of communication. The introduction of railways, canals, steam navigation by coast and river, has begun to afford means of easy travel, so that the different tribes, languages and classes are made aware of each other's existence. The universality of the same laws, the extension of a common system of schools to the whole country, the study of Western history and literature, all these things have combined to favour the development of a feeling of patriotism. Of course no such feeling has yet established itself among the mass of the people but its growth is very recognizable among the educated. In many respects this is a token of good. Selfishness may be compared to the circles caused by throwing a stone into a lake, where the smaller circles show the greatest disturbance and every additional circle witnesses a diminution of it. Selfishness loses its offensiveness as it extends from a man's own interests to those of his wife, of his family, of his kinsfolk, of his caste, of his town, county, and country. It is a good thing that the people of this country are getting to understand something about the geography and ethnology of their fatherland. The English newspaper press enables them to become acquainted with public opinion and public movements in the different Presidencies, so they are getting to realize that there are interests common to the whole country. The horizon of their thoughts and aspirations is enlarging, and the intensity of interest formerly given to family and caste matters, is now extended to the interests of India as a whole. This is a remarkable sign of the times. No more surprising revolution has perhaps been witnessed any where than to which we refer. It is owing partly to this unification of India that Brahmo-Somajism has been enabled to extend itself from Calcutta to other parts of India. The Brahmists have hoped every thing from this development of patriotism, and have used it to recommend their own system of religion in preference to Christianity, a religion brought here from a far-off country. Hinduism as it exists in different parts of the country is found in many different forms. The Gods of the south are very different from those of the north. The rites, ceremonies, objects of worship, manner of worship, festivals, and methods of salvations are of a very great diversity. Even the Brahmins of one part of the country will not intermarry with those of another; sometimes they will not eat together. Something more formidable than the ghauts separates the Deccani Brahmins from the Konkani. It is evident from this statement that a thousand years might have gone by without the development of any thing like Patriotism in India, if India had been left to itself. Caste and patriotism are as opposed to each other as day and night; a good deal more so, for day and night exist in happy conjunction; let us say, as bane and antidote. When the unification of India by its English Government began to be, Brahmoism saw its opportunity, and came in to save men from embracing the Christian faith, the faith of the foreigner, by offering him something indigenous, Vedic and so Hindu, yet adapted to universality. We believe that the new-born feeling of nationality or patriotism has had more to do with the favour shown by our educated friends in the different presidencies to Brahmo Somajism, than any thing else. But is there not something fundamentally erroneous in the conception of Patriotism which has influenced those of whom we are speaking? We think that a number of good reasons may be adduced to show that it is a mistaken idea of Patriotism that has influenced them, and we hope to find an early opportunity of submitting these.

THE NEW GREEK TEXT OF THE NEW TESTAMENT.

IN very much that is being written with regard to the Revised Version of the New Testament, the most important point of all is overlooked, viz. how far is the Greek text of which it professes to be a version, the genuine text of the sacred writers. The translation may be more or less felicitous, but is likely on the whole to convey the meaning of the original; but if a mistake has been made in determining what Greek text to follow, the book will be to that extent mis-leading, withholding from us what God gave, or giving what was not from Him. When the Sinaitic codex was published by Tischendorf, we ventured to express the opinion that it was not safe to allow the testimony of the great body of Mss. to be set aside by that of two or three uncial Mss. supposed to be of higher antiquity but still separated by several centuries from the time of the apostles. It seems to us a long time since the invention of printing, but the interval is not much greater than that which elapsed between the writing of the Gospels and the age in which these ancient codices are supposed to have been written. Since the appearance of the New Revision we have reiterated these cautions, and we are glad to see that persons much more competent than ourselves are writing in a similar strain. We take the following from an able series of articles on the new Greek Text of Westcott and Hort, that which is followed in the Revision, in the *Record*.

That WESTCOTT and HORT's argument is a pyramid standing on its apex seems certain; but it is a coherent pyramid still. We propose, therefore, instead of taking it to pieces to turn it upside down, and set it upon its base. We mean this. Their grouping of the manuscripts according to "identity of reading" of course holds good. If B and its group are disestablished by the proved superiority of A, the group containing A regains the ascendency at once, and thus the book which has been written to prove the superiority of the Vatican MS. to all others failing to prove that does not become abortive but proves the exact opposite. In fact, Drs. WESTCOTT and HORT have really established the very text they were endeavouring to remove, the text which they call "Syrian," supported, upon the whole, by the great body of MSS., versions, and fathers, the received text of the last thirteen centuries. Further, not only have these two learned men upset their own pyramid, they have seriously damaged the building reared by their predecessors, as LACHMANN, ALFORD, TISCHENDORF, and TREGELLES. The bane of all these editors was a superstitious reverence for the four or five oldest uncial MSS. But, as has been well observed by the *Quarterly*, these old uncials are not agreed among themselves. Their disagreement was a constant source of perplexity to editors, who were thus driven in too many cases to support the two that agreed (B and S) against the one that differed (A). Hence WESTCOTT and HORT's theory was only the natural terminus of the course followed by modern critics as a class. If their view, which is by far the most logically consistent, is proved erroneous, the whole group which contains them must share their fate. But we cannot but be thankful to see how the demolition of their theory clears our course. We may henceforth trust, as is only reasonable, to the general consent of the whole body of MSS., versions, and Fathers, sifted according to the ordinary rules of evidence, the references being verified in every case. We must proceed to collate those cursive MSS., which are not yet examined, to the number of several hundreds. Further, we must have the uncial texts of the Septuagint verified and compared with the Hebrew, line by line and word by word, in order that we may see what their comparative value really is. We cannot accept anything which is based only upon a *part* of the evidence. It is necessary to sift the whole. If a few diligent scholars would set to work upon the cursive MSS. of the New Testament, that part of our task might soon be done. Some of these hidden treasures are within easy reach.

The theory of Messrs Westcott and Hort leads them to reject the last twelve verses of Mark. But every reader who will consider the matter must perceive that it is in the highest degree improbable that Mark would terminate his Gospel with such a verse as this: "And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to any one; for they were afraid." The passage is found in the *Peshito* and in all the old versions. Ireneus, who lived two centuries before the date of the oldest of the codices, refers to the 19th verse of the 16th ch. of Mark as being at the close of Mark's Gospel in his day. His testimony is really the testimony of the church of the second century to that effect. The writer in the *Record* mentions that it is constantly found in the most ancient lectionaries. This evidence is set aside because the MSS. of the lectionaries are comparatively modern. That is not really the question. The question is when were these lectionaries or selections of passages for Sunday reading in the churches, adopt-

ed. The same ones seem to have been in universal use, and their institution must have been of high antiquity. The fact is that a prejudice was entertained against the concluding portion of Mark's Gospel, because it was supposed not to be in harmony with the other accounts of our Lord's resurrection. Mark writes very briefly, and his narrative does not aim to be complete. There are *lacunes* or gaps to be filled up from the other evangelists. Not noticing this, some supposed that He was stating things as consecutive which were not really so.

The *Record* says:

The way in which the new reading of the *Gloria in Excelsis* was explained in Dean BURGON's work on St. MARK's last twelve verses is worthy of attention. We came upon it in consulting that book for the sake of comparison with WESTCOTT and HORT. It furnishes one more example of the neglect of evidence by these critics. All the Latin copies omit the preposition (*in*) from that passage. Their text therefore runs thus, "On earth peace to men "goodwill" (sic). By itself this makes nonsense. Add one letter to the end in Greek, or insert "of" in English, and it becomes intelligible; "On earth "peace to men of goodwill." Here is the source of the error. The *Quarterly* produces *ninety-two places*, all verified, where the text is cited in its familiar form. Of these, TISCHENDORF knows *eleven*, TREGELLES *six*. Here is a caution against relying on other men's materials.

Our readers will allow us to make one more extract from this article as it seems to shed light upon the way in which this Greek text obtained such credit with the revisers.

One more conclusion is forced upon us by the article in the *Quarterly*. It is only too clear that the alterations in the Greek text of the Revised New Testament are chiefly those of WESTCOTT and HORT. They themselves inform us that, in their zeal and kindliness, they furnished every member of the Company with a provisional copy of their text. Dr. NEWTH gives us the key to the use made of it. Dr. HORT was the appointed advocate, and his able partner was in reserve. These two men, who knew their own minds already, appeared as the advocates of the most radical Greek text in the world. On the other side was Dr. SCRIVENER, and the British jury were seated round. The result is a foregone conclusion. When the jury are not all experts, and the evidence is a matter of special knowledge, the best pleader, if he is a specialist, must win. Can there be a question on which side the forensic ability rested in this case? The evidence, as between Dr. SCRIVENER and the supporters of the Vatican MS., has been long since clear, from SCRIVENER's "Introduction to the Criticism of the New Testament." When did two able men who knew their own minds fail to lead a friendly Committee where they would? The changes adopted absolutely by WESTCOTT and HORT in the *text* of their Greek Testement have appeared in the Revision generally, either in the margin or the text. The results, to the Gospels more especially, are serious. It is in the *historical* part of the New Testament that the chief harm is done. But these ten years of revision, with the twenty years of learned labour, are not all fruitless. We have one more beacon-light to warn us to avoid a dangerous quicksand. We can steer our way more safely to the haven of truth.

REMINISCENCES. CXLIX.

DIARY at sea, 1847.

In the last year I have offered up many times the prayer, 'Make me perfect to do thy will.' Now the answer to this I am not to consider as coming but as come. As often as I offer it God replies, 'All things are possible to him that believeth. How long, oh sinner, how long wilt thou not do my will as it is done in heaven, seeing that he who is the source of all angelic strength and fitness, is with thee always even unto the end of the world?'

Nov. 8. Several times I have offered up the prayer of faith on this voyage for temporal blessings. For a wind, for instance, I have three times asked in faith, so that I had not the slightest doubt we should have it, and it came. According to my faith it was unto me. Had I wavered we should not have had it. Considering these prayers I have this morning seen that almost all my prayers are in unbelief. I am like a wave of the sea driven of the wind and tossed and not as one standing upon an immovable rock. And I thank my Redeemer that I have this day been enabled to offer up on behalf of the souls of all on board this vessel the prayer of faith. That is, I have asked nothing wavering. Looking unto Jesus the Author and Finisher of my faith, and unto the promises that in him are yea and amen, at the principles observed by him in bestowing benefits, at Jacob and the Syro-Phenician woman, at his sufferings and death, at his exaltation, at the interest taken by angels in the conversion of sinners, at the fifth chapter of Revelation, at Abraham's prayer for Sodom, and at the state of mind involved in evangelical faith, at the declaration that without faith it is impossible to please God, that all the great achievements of the Bible are summed up in the 11th of Hebrews and ascribed to faith, that whatever I have done in my Christian life I have done by a few prayers offered up in obstinate faith, in view of all these things, I have asked the Lamb in the midst of the throne to pour out his Spirit on all on board this vessel and convert every one to himself. And my expectation is that he will do more and better than I can ask or think, inasmuch as his love passeth knowledge. What then do I expect? I expect to see a mighty manifestation of Christ on board this vessel, that whereas Satan has been leader and commander and the efforts of Christ's servants fully met and resisted, we may now see an immense change, that all may be conscious of the presence of the Spirit of God, that on all sides souls may be enquiring the way of eternal life, and that before we reach Bombay the majority may give evidence that they are born of God. I must believe. Christ must continue to help my unbelief as he has helped it this morning.

It seems to me the most reasonable thing in the world that nothing but faith should have any prevalency with God, and that faith should have unlimited prevalency. Just so much faith as I have, just so much truth and love and unchangeablenes do I recognize in God. It is in vain I confess the perfect love and truth and unchangeableness of Christ if I do not prove my recognition by an unrelaxing faith in prayer. God has several times shown me that to pray in faith is to *let God be true.*

When the Apostle Paul was on his way from Palestine to Italy, he appears to have prayed that none of those on board might lose their lives when the vessel was lost. God gave him what he asked for. Most remarkably, every one of the 276 souls on board escaped to the shore. With all our lifeboats, life-belts and modern improvements, such a thing is unknown as the preservation of such a number under such circumstances. Paul does not tell us that he prayed for their salvation unto eternal life, and we are not told if any of them were converted. Have we any instances in the New Testament of prayers offered up for the conversion of specified unbelievers? The New Testament prayers are generally after this fashion.

"Grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal; and that signs and wonders may be done in the name of thy holy child Jesus."

"For me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel."

The power and grace of God were understood to go with the Gospel. God will have all men to be saved and to come unto the knowledge of the truth, and he shows this by sending his Gospel to every creature; but that Gospel must be proclaimed in demonstration of the spirit and of power. Very noticeable is the prayer of our Lord in John xvii. He declines to pray for the world, pointing out that the world will be converted when Christians yield themselves fully to the teaching of the Spirit. When you ask very fervently for the conversion of those around you, God begins by sending home to your heart and the hearts of your fellow-Christians, the obligation to yield yourselves fully to the omnipotent Spirit; for it is by his manifested power in believers that the Spirit of God convinceth men of sin and righteousness and judgment.

13th. This has been a blessed week to my soul. For I have been all the time looking unto Jesus in behalf of these souls, and all the time beholding in his face the sweetest encouragement. When I can ask something that shall involve more pain and humiliation than he has already endured, then I may begin to doubt. But that is impossible, and he has solicited me by the most captivating offers, not to doubt in my heart, but whatever I ask to believe that I receive and so receive it. There has been a continual influx of precious Scriptures to my soul, every day. "I will not let these go unless thou bless me." "Thou art Peter and upon this rock I will build my church." If ye have faith that in comparison with a great mountain seems but a mustard seed, it shall remove the mountain. "It is expedient for you that I go away." The absence of Christ in the body implies and demands his presence in the Holy Spirit. He not only came into the world that the world might have life but he ascended up on high giving gifts unto men, even the rebellious. Especially has this text been precious to me, even the origin of this week's experience, namely, "Having every one vials full of odours which are the prayers of saints." The prayers of saints would appear to be essential to the felicity of the place where Christ is enthroned. What entrances and ravishes them is his love for sinners, so that our faith makes Christ glorious not only on earth but in heaven. Every step that Christ took from Gethsemane to Calvary where he died for all, is the quintessence of all the promises. We cannot possibly view him in any position during this period, without seeing embodied an amount of promise that no words could set forth, not even "the love of Christ which passeth knowledge." Faith, coming to the throne, finds that all impediments to the blessing, have been removed already, as the Saviour's wounds well testify. The aversion of God for sin is not in the way, Christ having drained the cup of our sins, so that it comes as natural for God to bless sinners as angels. I now see that it will not be in vain my going to the heathen. How came I ever to forget that Christ is my all-sufficiency? Only believe, said he to Jairus; no violence of faith if it had been fugitive, would have answered; Jairus had to believe every step of the way. Christ would have been arrested as by a stone wall, if Jairus had fallen from his faith. And the only way to perpetuate faith is to have it constantly increased.

—"Theology conceives of the world as an effec whose cause is God," says Prof. Fairbairn, in a recent utterance.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

My Dear Sir,—Allow me to make an appeal in the columns of your paper on behalf of the Army Scripture Readers' and Soldiers' Friend Society.

We are much in need of Funds not only to meet expenses for an increase to the staff of Readers, but also for current expenditure, the 2/3rds of the salary of the Bombay Reader and all his incidental expenses being dependent entirely on what can be subscribed in India.

I am sure many of the readers of the Guardian take a deep interest in the spiritual welfare of our soldiers; and will subscribe something towards the end the Society has in view, vizt.

"In communicating with the Troops the Reader is to recollect that the Army is composed of men of different religious persuasions. He must therefore (remembering that the sole object of the Society is to spread the saving knowledge of Christ among our Soldiers) avoid the discussion of denominational differences, as well as every attempt at proselytizing, and confine himself to reading God's holy word; endeavouring to fix upon the attention of the men the great doctrines of salvation through Christ and the necessity of living soberly, righteously, and Godly in this present world."

Thus it will be seen that the main object of the Society is the glory of God, through the salvation of souls and the building up of those who are fallowers of the Lord Jesus Christ. Many soldiers have testified to the comfort and benefit derived from the ministrations of the Readers.

These servants of God, passing freely through the barracks as familiar friends, have opportunities of doing good that no one else can have.

They see the soldier in his times of sorrow or in moments of penitence and can speak the word in season which would at other times have but little effect. The Reader too, can do much good in the houses of the married soldiers and among the children.—In a land like India, where sin, drunkenness and folly abound in every side, who can estimate the advantage that one faithful, kind and Christian friend may be to these poor women and too often neglected little ones.

Contributions in the shape of either Monthly Subscriptions or Donations will be most thankfully received by

Lieutenant Colonel VanHeythuysen,
Malabar Hill.

Yours faithfully,
H. VanHeythuysen,
Honry. Secretary and Treasurer, Army Scripture Reader and Soldiers' Friend Society.

NOTICES.

Baptist Church, (Bellasis Road, Byculla.) The Rev. Hormazdji Pestonji will (D. V.) preach to-morrow morning and evening. Hours of Service:—11 A.M. and 6 P.M. (Bombay Time.)

The Rev. A. C. Grieve will (D.V.) deliver the fourth of a Course of Lectures in the Hall of the Robert Money Institution, Esplanade, on Tuesday 6th inst., at 5-30 P. M.

Subject;—The Solution of the Enigma of Life.

There Christians who are swarthy now—do you know how they got their swarthiness? It was by sweltering at the forge of affliction,

Epitome of News.

Saturday, November 26.

—*Times of India*; Bangalore 20; The Vaishnava Brahmins, on the one hand, and the Swartas and Mahadavas, on the other (they are all Vaishnavites), are all at loggerheads about offerings to the deities, who take their stony repose in the great temple at Belur, in the Hassan district. The dispute is whether it is right or not to offer uncooked food to the gods, the Vaishnavas holding that it is not right and the Swartas and Mahadavas maintaining that it is right. The result is that, as all these sects have equal acceess to the temple, the Swartas and Mahadavas come thither and offer uncooked food to the idols, and after the Swartas and Mahadavas have gone, the Vaishnavas come and perform the ceremony of purification of the temple and the gods, as they consider their rivals have polluted both by their action, I fancy this dispute began in 1871, and it is only now that the Dewan to the Maharajah has passed "order threon."

—The following is the result of the F. C. E. and L. C. E. examinations:—Twenty-one candidates appeared for the F. C. E. degree, of whom 15 have succeeded in passing, 2 in the first class 6 in the second class, and the remainder in the pass class. For the L. C. E. degree 24 candidates appeared, of whom 16 passed, 8 in the second class and 8 in the pass class.

—*Bombay Gazette*: The action of the Rajputana Railway authorities in raising the grain rates has resulted in a startling decrease of the traffic over the Rajputana and B. B. and C. I. lines, Up to the time that the new rates came into force the average number of waggons arriving daily at the Carnac-bunder station from Delhi was upwards of 100. But when the rate was suddenly raised nearly 30 per cent., the daily average of waggons was as suddenly reduced to three, and on some days not a single waggon laden with grain arrived in Bombay from Delhi.

—Sir. Garnet Wolseley has written a letter, in which he says that about 90 per cent, of the crime in our Army is owing to drunkenness, and that when our men are removed from the temptation of intoxicating liquor crime is practically unknown among them. He says:—"During the operations I conducted in South Africa in 1879 my own personal escort was composed almost exclusively of teetotallers. They had very hard work to do, but grumbling was never heard from them; and a better behaved set of men I was never assisted by, a fact which I attribute to their being almost all total abstainers."

Monday, November 28.

—*Bombay Gazette*: The new tariff for inland telegrams, which is to come into force on the 1st of January, has been published in the *Government Gaztte*. For ordinary messages the charge has been reduced to a rupee for eight words, instead of a rupee for six as heretofore; eack additional word being charged two annas. The chief innovation consists of the creation of two new classes of messages—the "urgent" and the "deferred." For the "urgent" messages, which will have priority over the "ordinary," both in transmission and delivery, the charge will be two rupees for eight words, and four annas for each additional word. The "deferred" message will take its time, and if it be delivered by the following morning, the department will consider that it has done its duty by it.

—H. M. S. Euryalus has been ordered to Malta to be re-commissioned as the Flag-ship of Rear-Admiral Sir William N. W. Hewett, K. C. B., Naval Commander-in-Chief-designate for the East Indian Station.

—*Times of India*: It is reported that a young Brahmin and his wife committed suicide by drowing themselves in a well at Callian a few days ago. When taken out of the water the bodies were found tightly tied together with ropes. The Brahmin was a grass merchant by profession, and had only recently arrived at Callian from Poona.

Tuesday, November 29.

—There is in to-day's papers a report of a case, in which a Naiquin or dancing-girl brought an action against four others for using indecent and abusive language towards her, saying that she had been to the Grant Road theatre in company with a sweeper, whereas her companion was a Multani. The Magistrate induced her to withdraw her charge, assuring her that no imputations were intended to be cast upon *her reputation*!

—We abridge the following from the *Times of India*; On Thursday the prizes won by the pupils of the Ahmedabad Female Training College, were distributed in the hall of the Mission High School by Mr. Phillpotts, Judge of Ahmedabad. The Female Training College has now completed its first decade. It began with only six pupils; but the progress has been so marked that after sending out thirty-six trained teachers there are twenty-nine on the rolls. The advance in other respects is not less marked as the class of work turned out conclusively proves. The hand-drawn maps of the pupils are rare specimens of neatness and care. The plain sewing and fancy needlework (which were very much admired by the ladies present) would do honour to our best English schools. The College is attended by all the better classes of native women who, coming in contact with one another, soon lose the prejudices of their own particular caste and learn that all that is good is not enclosed by their own narrow circle. The girl who in examination this year came out first of the whole College is a native Christian. This is a proof that the native Christian community, which in Ahmedabad and the neighbourhood is now large enough to make its presence felt, is able to take a fair place in open competition. To Miss Collett, for her untiring effort and indefatigable labours, and the whole-heartedness with which she has thrown herself into the cause of native female education, the people of this province are under a deep debt of gratitude. The greater number of the songs sung on the occasion were her own composition. Her assistants, the Misses Sorabjee, also deserve great credit for the admirable way they have discharged their duties. Mr. Revashunkar Ambaram, the headmaster in the College, also merits great praise for the excellent work he has done in the institution.

—Sir Fred. Roberts has arrived at Madras, and assumed the office of Commander-in-Chief.

—The cost of the coming Baroda fesitvities is estimated to amount to over ten lakhs (!) according to a vernacular paper, a correspondent of which says that "not more than 21 Banias, 21 Hindoos of other castes, 15 Parsees, and 10 Mahomedans—in all 67 natives of India—have been invited to partake of the festivities."

—*Overland Mail* Nov. 11: Lord Kimberley has given permission to Cetewayo to visit England.

The trial of Lefroy for the muder of Mr. Gold on the Brighton railway has resulted in a verdict of "Guilty," and the prisoner has been condemned to death.

The assistant-superior of the community of St. John Baptist, at Clewer, has sailed from England with some of the sisters for Calcutta, to take charge of the "Lady Canning Home," and train nurses for the public hospitals and for nursing in private families. It is hoped that this step may strengthen and extend the work of the Church among the native women, while it offers training to many who desire to devote themselves to foreign mission and hospital work.

The list of agrarian outrages in Ireland, excluding the Dublin district, shows a total for

the month of October of 490 offences. This is at the rate of nearly 6,000 a year. Of the four provinces Ulster, as might be expected, is freest from this sort of crime.

Wednesday, November 30.

—Looking at the census returns for six districts of our Presidency, the *Times of India* remarks: "There has been an actual decrease of 550,244 on the population of 1871 and a decrease of 963,843 on what the population should have been had it increased as in ordinary times. The famine has now been over for three years, during which time the population has, of course, resumed its normal progressive rate of increase. But is it not astounding that any Government, even th facile Government of Sir Richard Temple, should have thought it necessary or wise to pretend there had never beeu any perceptible decrease? Yet for this purpose test censuses were taken and signed by trustworthy officers, ideal dietary scales were prepared by able chemists, and Government Resolutions were issued in Council, while Sir Richard Temple himself declared "that the mortality arising from famine itself cannot be exactly estimated, but probably it was not considerable, or was rather comparatively inconsiderable."

—The Right Hon. W. E. Baxter, M.P., Mr. Johnson, M.P., Mr. Hamilton, M.P., Sir W. Neville Abdy, Bart., and Colonel Marter were among the passengers who arrived here by the Surat yesterday.

—*Times*: "In Raffaele Rubattino, Italy has lost a son whose name will deservedly occupy a prominent place in the records of her resurrection. He was neither a politician nor a man of action in the revolutionary sense of the word, but while others were fighting 'the country's battles' for freedom on the field, he was busy in developing her resources and re-awakening under the flag of United Italy the ancient maritime enterprise of the Genoese, never losing an opportunity at the same time of seconding with all the disinterestedness of a true patriot the work of those who were struggling to accomplish her unity.

—Same: In point of premeditatedness, Lefroy's crime was even more atrocious than that of Muller, who murdered Mr. Briggs on the North London Railway. There the murderer yielded to a sudden impulse which arose at the sight of his victim. Here he had made up his mind beforehand to a certain line of action. The strange part of the story is the fact that the very opportunity for which Lefroy may be supposed to have invested his money presented itself. What Lefroy's exact intentions were will never be known, for no confession that he may make will be entitled to implicit belief. In any case, his guilt, in the eye of the law, is the same. It seems, on the whole, most likely that Lefroy fired a shot at Mr. Gold while the old gentleman was dozing with his pocket handkerchief over his face. Though the shot was aimed at a mortal part, it had not the effect, which the assassin anticipated, of rendering Mr. Gold insensible. Terrible must the surprise have been to Lefroy when the stalwart old man started up and grappled with his assailant, who, rendered unsteady, fired other shots without effect. Then ensued the long and fearful struggle, on the one side a naturally powerful and heavy man enfeebled by age and disabled by a pistol-shot in the back of the neck, on the other a youth of puny *physique*, but wielding a knife with terrible effect upon Mr. Gold's face, throat, and hands. Mr. Gold may be said to have bled to death; though it is not quite clear that he was dead when his body was trust from the carriage in Balcombe Tunnel. If it be not cynical to assume a right and a wrong way of murdering, Lefroy seems to have blundered throughout.

—The steamship Nubia, which arrived at Liverpool the day before the mail left, brought the following advices, dated from Cape Coast Castle, on October 16th:—Information of a startling and sensational nature was received here a few days ago, to the effect that the King of Ashantee had put to death 200 young girls. The sole purpose of this horrible massacre was to use the blood of the victims for mixing up the "swish" intended to be used in the repair of one of the King's state buildings. The report has been received from a refugee, who is stated to have been included amongst the victims, but who happily made good her escape in time.

—The Census returns for the Bombay Presidency, yield these totals: Gujarat, 2.557.731. Konkan, 2 287.287. Deccan, 5.351.123. W. Carnatic, 2.807.254. Sind, 2.413.823. Bombay, 773.196. Total, 16.285.636.

—J. M. M. in *Bombay Gazette*: Christianity seems in fact to have lost its hold completely on the mass of our town population, and one reason of this apostacy I take to be that "the clergy of all denominations" are too anxious to make their churches comfortable places of resort for the rich, rather than abodes in which a poor man may feel at home, A poor man would feel less out of place at a levée in Buckingham Palace than at morning service in a fashionable London church.

—The N. Y. Observer remarks on the fact that the Spiritists are in bad repute by reason of the untruthfulness of the late Horace Greeley!

It seems that during the long conflict of life and death which the late President Garfield experienced, the Spiritists, seeking information as to the issue of the struggle, appealed to Greeley in the spirit world. Obedient to their call, the verteran editor came to the front, and in answer to the anxious inquiries of these friends he give them the solemn assurance that Mr. Garfield would recover from his wound and live to discharge the duties of his high office. It was not unusual for this man when in the flesh to say "you lie," which is the terse Saxon for "you are mistaken." But what shall we say of him now? He not only said the President would recover, but he wrote it on a slate; and although his chirography was so horrible when he wrote on earth that it was sometimes mistaken for the trail of a spider fresh from the ink bottle, yet now he put it plainly and the Spiritists were sure that the President would recover. Alas for the poor, deluded Spiritists. The spirits will lie. Their organ in this city says:

Our explanation is that the slate-writing manifestation, as being composed of a physical and a spiritual element—the physical predominating—is, as physical manifestations generally are, produced by a lower class of spirits, that class of disembodied human agencies which—in many cases for harmless purposes—delight in performing demonstrations closely resembling the tricks of "legerdemain" or acrobats, and which find particular pleasure in using the forces of an available medium for imposing upon the credulity of the public in the flesh.

And now whose spirit will they next summon from the vasty deep? Is not public decency abused, when the names of men whom the country has delighted to honor are thus made ridiculous by a set of fanatics and impostors?

—Robert Arthington has lately offered to the American Baptist Missionary Union $35,000, on condition that they should raise $15,000 more for a mission in Soudan.

—The Hiogo Daily News publishes a list of fifty Japanese books prepared by the missionaries of the American Board, which is a striking commentary on the marvellous progress in that land during the past eleven years. Fifteen out of the fifty are published and distributed entirely by native houses, and six are prepared at their own charges by native Christians—a rare thing in the history of missions. Among the books are Dr. J. H. Seelye's Lectures to Educated Hindus, Life and Times of Martin Luther, Commentaries on Matthew and Luke, Life of Christ, Pilgrim's Progress, and a Christian Calender during eight years, of which 52,000 copies were printed.

Thursday, December 1.

—*Bombay Gazette*: The Bishop thinks it his duty to conform to the wishes of the Governor, though the judges of the High Court may not. Accordingly we are informed by the Rev. Archdeacon that "with a view to uniformity, from and after to-day Madras time will be kept at the Cathedral, and all the services regulated accordingly." These will be at the same hours as heretofore according to the sun, only called by a different name.

—Same; Belgaum: Mr. Shaw, the Sessions Judge, has been engaged for the last few days in trying Rao Sahib Mahdarao Hingoli, Subordinate Judge of Bejapoor, on a charge under section 161, Indian Penal Code. A judgment has been passed by Mahdarao in favour of one Hajee Ibraham, a land-holder of Beejapoor district, in consequence of which the title of the jagheerdar was preserved in the care of certain land-holders, and directed to be sold in execution of the decrees of creditors. In consideration of the unjust judgment passed by Mahdarao, by which the lands were preserved to Hajee Ibraham, he gave a field to Ramacharee, the dependent of the Subordinate Judge Mahdarao. After a long and patient investigation Mr. Shaw sentenced Rao Sahib Madharao Hingoli to undergo six months' simple imprisonment, and to pay a fine of Rs. 1,000, or in default to undergo an additional nine months' rigorous imprisonment.

—From an account of a Native marriage in the same: About 5-30 p. m. the bridegroom arrived with a long procession which started from his residence in Kalbadevi-road. On entering the gateway of Madhav Baug, he was welcomed by Mr. Goculdas and conducted over a carpeted pathway to the *marquée*, where he was received by the bride's mother. After certain preliminary rites, he was seated on a decorated wooden stool, in which position Mr. and Mrs. Goculdas washed his feet with water and next with milk. The bride was then brought from the bungalow and seated on a similar stool opposite the bridegroom. The family priest joined the hands of the bride and bridegroom with yarn tied round them, and the Shastrees chanted hymns and *mantras* and invoked blessings upon the marrying couple. After going through some further rites, the happy pair, who had been fasting for the whole day, were taken into the bungalow, where refreshments were provided for them. There was then an interval in the ceremonies. At 10 p. m. the marriage fire was lighted in the *marquée* and fed with ghee. The bride and bridegroom exchanged morsels of a native sweetmeat which they ate; they were made to go four times round earthen pots placed at right angles; were made to repeat *mantras* vowing eternal fidelity and affection; and thus the ceremonials were over about midnight.

—The death of a European lady, Mrs. Terraneau, at the age of 108 years, is reported at Calcutta.

—The Military Committee have insisted upon the closing of the opera-house at Cairo, on the ground that the natives object to the expenditure of nine thousand a-year on it by the Egyptian Government for the amusement of Europeans.

—W. in *Bombay Gazette*: At the present moment a scheme is on foot, to introduce a common standard of time, called *cosmopolitan time*, throughout the world. A prime meridian and time zero will be fixed. But cosmopolitan time will only be used for synchronous observations (telegraph) and scientific purposes. For the regulation of ordinary business it is proposed to establish twenty-four local times, or *standard hour meridians* (each extending over 15 degrees of longitude), over the globe.

—*Times of India*; Budneira, 30: The foundation stone of the buildings of the Budneira Manufacturing Company was laid this morn-

ing, and there was a large attendance to witness the ceremony.

—Same: On Tuesday evening a *soiree* was held at the Coffee-Room of the Young Men's Christian Association, in aid of the funds of Bombay Temperance League, The chair was occupied by Colonel Van Heythuysen, who in an interesting address described the good work that has been done by the League, and invited those present to sign the pledge. He stated that funds were still wanting to enable the institution to extend its sphere of usefulness; but several friends has subscribed, and General Sir Robert Phayre had promised a donation of R400. A programme was drawn up for the evening's entertainment, and though the items it contained were few, they were creditably performed.

Friday, December 2.

—Deaths last week, 437.

—*Englishman*:—The Buddhist temple of Bodha Gaya is we believe, the principal object of the Lieutenant-Governor's visit to the Gaya district. Until recently but little has been heard of this most ancient and interesting building, but the study of eastern religious systems has of late become more general, and the temple is now attracting much attention from scholars and antiquarians. For more than eighteen months past extensive excavations have been carried on under the direction of General Cunningham and Mr. J. D. Beglar, of the Indian Archæological Department, and the base of the temple has been cleared from accumulated *debris* to a depth of nearly twenty feet. Every cut of the spade has unearthed a curiosity, and very valuable information, both original and corroborative, has been gained by archæologists and historians. Among the most instructive of these revelations are considerable portions of an ornamented stone railing of the Asoka period, the pictorial cuttings upon which are hardly less valuable than inscriptions. Numerous stone representations of the Buddha in bas-relief have also been recovered, portraying the "Great Enlightened," in attitudes of blessing, meditation, and Nirvana.

—The *Times of India* gives the following account of the first case decided under the Irish Land Act: The proprietor of the "Crawford Estate" in question, in Australia, and has not visited Ireland for twenty-nine years. The only effect which the landlord's absenteeism had upon the Belfast Sub-Commissioners, however, was to lead them to disallow the tenants' claim for costs, on the ground that it would be very hard to give costs against a man who probably would not hear of the decision for the next two months. There are fifteen tenants on the "Crawford Estate," and all of them applied to the Court to have their rent fixed. It appears that in 1842 the proprietor granted leases for twenty-one years, at rents which gave a total rental of £430 10s. from some 432 acres. For three years after the expiration of the leases the tenants continued to pay the same rents, but a re-valuation was made in 1866 on behalf of the landlord, and the tenants had either to pay a largely increased rental or else submit to eviction. The increase demanded brought the whole rental up from £430 10s. to £640 17s. 4d.—nearly fifty per cent. The Sub-Commissioners of the Land Court at Belfast have awarded judicial rentals, which reduce the total to £472 14s. 6d. Rents on this estate previous to 1866 were 11 per cent. over tenement valuation of land, between 1866 and 1881 they were 65 per cent. over such valuation, and the rent as now fixed is 22 per cent.

—The Viceroy arrives at Calcutta to-day.

—The public offices in Bombay will be closed from Saturday, the 24th of December, to Monday, the 2nd of January, both days inclusive.

—*Hindoo Patriot*:—"A female prisoner at Russa had gone to a tank within the jail compound, and slipped her foot and was drowned. Another female prisoner went to her rescue, and she too was drowned; a third prisoner made a like attempt and shared the same fact. A female warder, seeing this disaster, plunged herself into the water, and as she was a skilful swimmer, she managed to drag all the three to the land and thus saved their lives. Her heroism was brought to the notice of the Lieutenant-Governor by the Magistrate, Mr. Lyall, and his Honour has been pleased to remit the rest of the sentence on the warder, who was herself a convict."

—We observe that the Free Gen. Assembly's Institution passed 15 students in the Previous Examination, 2 in the F. E. A., 1 in the 2nd ex. in Science.

—It is expected that the new railway terminus of the G. I. P. Railway at Boree-bunder will be ready for traffic on or about the 1st January.

—Mr. Walton, an American who has backed Iroquois and Foxhall, the horses from his own country, heavily, this year, sailed for New York the other day £100,000 a richer man than he landed in England last spring. An article concerning him thus concludes. "Money, money, money—'put money in thy purse' is the grand precept stamped legibly on every race-course in England, even in that more particularly under the guardianship of our Turf legislation."

—George Augustus Sala declares that the books and pictures exposed for sale at Parfa were never so bad in the most corrupt times is the Empire as in the present Republicon epoch.

—*Sunday Mirror*: Another instalment of Pandit Satyabrata Samadhyayi's commentaries on the Bhagavat has appeared in the *Dharma Tatwa*. It is, like its predecessor, full of learning, ingenuity, and piety. We observe a commendable zeal in the Pandit to explain away idolatry as much as possible. In one respect we think his opinions are likely to be questioned. Speaking of the best ways of practising asceticism and subduing evil desires, he holds that one way to do so would be by contemplating a perfect man as God, and then when by exclusive devotion to that single object of thought, all other desires of the mind are forgotten, and subdued, the reality will appear in its glory and the separation of the Creator from the created will be realised again. For s time it is necessary to think of the two as one and the same; and when your object is attained, the two will get actually separated again. This doctrine does not seem to us to be sound. The thinking of any created object as the Creator is a falsehood; and how can the cultivation of a falsehood lead to the discovery of truth? One untruth leads to another untruth; but no amount of effort on our part will succeed in evolving from it a truth.

Selections.

AN APOLOGY.

It has seldom been our lot to peruse a more shamelessly cynical and mischievous paper than the Resolution of the Government of Bengal on the outstill system. We do not know which to admire most in the production under notice—the self-complacency with which the writer takes credit for a policy which is universally reprobated for its unrighteousness, the curious inconsistency with which he condemns the increase of shops and then justifies the increase of drink, the cool determination visible on every line to profit by the vices of the people by first creaing a taste for them, and the vicious assumption that Government is bound to provide some form of intoxicating liquor and encourage the vicious propensities of the people. The Resolution is meant to be an apology throughout; but it is an apology of the most outrageous kind that we have ever met with. An ordinary man with any amount of conscience left to him would, if he had been asked to write a resolution of this nature, probably have stopped at the first figures with which he came to deal. We are told, for instance, that in the year 1879-80, the number of Sudder distillery shops was 902 and of outstill shops 4,981, and in the year 1880-81, the number of the former was 627 and of the latter 5,657. The increase in one year was thus 401. Those who know what one new shop in a neighbourhood means will have no difficulty in appreciating the noble zeal of the Government in opening so many as 401. The revenue figures are still more startling. We give them below:—

Year	Sudder distillery	Outstill	Total
	Rs.	Rs.	Rs.
1879-80	13,75,092	18,13,759	31,88,851
1880-81	11,81,717	30,39,582	42,21,199

In other words, the increase of 401 shops has brought in one year an increase of revenue of Rs. 10,32,448. As we have said, an ordinary man with some conscience left in him would have stopped at these figures and declined to go further. But the writer of the Resolution before us is almost superhuman in cynicism and misanthropy, and so he feels no scruple in making us wade through about two pages of printed filth consisting of the most outspoken and barefaced justification of the figures given above. We have neither the inclination nor the will to criticise the statement in detail, and will leave that task to those who delight in statistics. All that we need say is that Government by this single resolution lost all claims to our respect and to the respect, we hope, of every well-wisher of the province. When the rulers of the land, renouncing their paternal character, actually descend from their high pedestal to enjoy the sight of their children wallowing in filth and mire, all the feeling of respect due to them is immediately turned into contempt, and we begin heartily to wish they were away from these shores. Just conceive what feelings may naturally arise on the perusal of this single sentence:—"It is quite clear that in the Rajshahye and Cuch Behar, Dacca, Chittagong and Orissa Divisions, and also in the Jessore and Nuddea districts of the Presidency Division, there is room for an increase in the number of outstills." As if the increase of 401 shops were not enough, this benevolent Government points out that the means of self-destruction have not been exhausted, and that more shops may still be opened. We doubt not this pious desire will be more than literally carried out next year. The Government preaches with almost unblushing outspokenness. It wishes to squeeze money out of vice, and the best way to do so would be by cheapening it. So we read:—"It is the establishment of these clusters of outstills that is most likely to reduce the price of liquor by causing the distillers to compete with one another for the custom of consumers." The road to death and damnation is so precisely described that it is impossible to mistake it. It is evident that if this Government were in power for five years longer, it would convert the Bay of Bengal into a sweet sea of cheap liquor. The Resolution admits that "in a *few* districts, such as Bankura, Gya and Patna, where the system has been mismanaged in the face of the orders of Government, *some* increase in drunkenness among the laboring classes is reported." And then it proceeds to philosophise:—"This is the result that must ensue where shops are multiplied and let for small fees." Yes; but who multiplied the shops and cheapened the liquor? Let us hear what the Government thinks of its policy. "In those districts—and the Lieutenant-Governor is glad to say that they form the large majority—where the outstill system has been managed with discretion, and where the orders of Government have been strictly obeyed, the results have been very different. Illicit distillation has been suppressed, and the interests of the State are protected, while the people are supplied with a *wholesome weak spirit at reasonable rates.*" The italics are ours. The logic of the passage is irresisti-

ble. Taken into pieces it resolves itself into the following arguments. Strong spirit is unwholesome, therefore weak spirit is wholesome. Query—is it moral? Then again. The price of weak liquor is cheap, and whatever is cheap is reasonable; therefore the price is reasonable. Here a definition may be added, to wit—"reasonable rates" are those rates at which a man's reason may slowly, yet surely, come to grief. After this splendid and highly edifying enunciation of views, it is a relief to come across the following passage: —"Nevertheless the Lieutenant-Governor has no doubt that the people have actually spent more money on drinking during the past two years than they did before." Yes, that is candid, and it is refreshing to observe Government dwelling upon its highest achievement in this manner. We note there is a slight attempt on the part of the writer to silence the still voice within. He says that this increase of drink has taken place in the course of things. It would have happened even if there had been no artificial stimulus of the kind applied by Government. Most probably it would have, but if there had been an increase, it would have taken place slowly. The frantic leap from 31 lacs to 42 lacs was, however, the effect of the new system. Poeple could never have all of a sudden made up their minds. to spend ten lacs more money on their drink, if Government had not placed liquor shops at conveniently walking distance from their houses in each locality. Even death and ruin are slow in their operations in nature; and nothing but an extraordinary increase of viciousness on the part of the people could explain this sudden increase in their drinking habits. The Resolution of the Government of Bengal is after all one of which any civilized community may feel ashamed. Its open toleration of vice, its unblushing encouragemen of drunkenness, its staunch determination to open more shops and its cool contempt of the humane and godly side of political ethics, outrage the moral sense of the people, while the prospect it holds out of a still further development of its ghastly policy makes us sincerely wish that this Government came to an end and made way for another far more benevolent in intentions and less cynical in nature. *(Sunday Mirror.)*

THE STRAGE FIRE OF NADAB AND ABIHU.

Dear Evangelist: Allow me space in the next issue to present a view of the Sunday-school lesson for Oct. 30. Those of your readers who are teachers will very likely look it over in their preparatory work. I will be as brief as possible.

1. The *strange fire* which Nabab and Abihu offered unto the Lord is not to be understood in a literal sense, or as having any definite reference to fire at all—whether taken from the altar of sacrifice or not; but is a figure of speech used to represent the very offensive character of the act of Nadab and Abihu in the sight of God. There is no evidence that they did not take the fire from the altar, as required in Lev. xvi. 12.

2. It is obvious, from the fierceness of the Divine indignation, the act was exceedingly offensive to God—far beyond the neglect of a merely ritual direction. First, Nadab and Abihu were instantly slain. Second, Aaron and his two remaining sons were forbidden to mourn their death (verse 6). Third, They were not allowed to follow their dead bodies out of the congregation, and this on the penalty of their own death. The priests were not forbidden to attend the burial of a father or mother, or brother or sister, or son or daughter (see Ezra xliv. 25); but in this case they were prohibited from showing any sympathy or respect to the bodies of these men who had so profaned the sanctuary.

3. From the drift of this narrative, it is obvious that Nadab and Abihu were drunk from the use of wine when they went, with their censers, into the tabernacle of the congregation; and in this drunken orgie consisted the *strange fire* which they offered, and with which they profaned the sanctuary and disgraced its worship.

Look at the evidence of this. First, Their conduct became the occasion of the prohibition of wine to the priests in the future. Nothing had been heard of this prohibition until this action of Nadab and Abihu. Second, They were threatened with death if they drank wine (verse 9). Third, The reason assigned for this prohibition is the well-understood fact that the intoxicating wine paralyzes the brain, and thereby incapacitates the man for any proper mental exercise or judgment. Hence, in the 10th and 11th verses we read "That ye may put difference between the holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the hand of Moses." The implication is, that if they did drink wine, they would not be able to discriminate between the holy and the unholy, the unclean and the clean. And this fact, which we have seen demonstrated in the case of the drunkard in all ages, was well understood in the ancient time, and was now confirmed again in the conduct of Nadab and Abihu; and as a means of guarding against the recurrence of the disgrace, the priests were put under this law of prohibition, and it was to be a statute unto them forever (verse 9).

This effect of wine on the brain is recognized in the exhortation of wisdom to kings and princes not to drink wine or strong drink, as set forth in Prov. xxxi. 4, 5—they would forget the law, and pervert the judgment of the afflicted. The same thing appears in Isaiah xxviii. 7, where the drunken priests and prophets had, under the influence of wine, made a covenant with death and an agreement with hell, and lies were their refuge, and their houses were full of vomit and filthiness (see verses 8 and 15); while the explanation is: They have erred through wine, and through strong drink were out of the way. For they erred in vision; they stumbled in judgment. Hence this prohibition of wine to the priests is repeated in Ezra xliv. 21.

I gather from this whole narrative that the sin of Nadab and Abihu consisted not in the use of common fire, but in their drunkenness, whereby they were rendered insensible to their great wickedness, degradation, and moral defilement, and to the gross insult which they offered to God. It was in view of this that wrath smote them so suddenly, and with no space for repentance. And there is no reason to think they were saved from the death that never dies. Tha fact that they were priests, furnishes no hope for their future. Like the sons of Eli, who were priests of the Lord, they were evidently sons of Belial (1 Sam. ii. 12), and from their evil hearts brought forth this great wickedness. Their sudden doom furnishes an ever-present comment on the dire sin of drunkenness, and God's hatred of the sin.

As a practical lesson from this narrative, let me ask, If wine will derange the brain of a priest, a prince, or a king, will it not derange the brain of other people? And if this derangement is a good reason why priests and kings should abstain from its use, is not the fact equally cogent as a reason for abstinence by all classes of men? I think here is a foundation for total abstinence which cannot be shaken; and it is drawn directly from the Bible—it is the teaching of God's Word.

F. A. SPENCER.

—(*N. Y. Evangelist.*)

THE REVISED VERSION.

"THIS New Version," says a distinguished writer in a leading religious quarterly in the United States, "must necessarily be judged, like that which it professes to supersede, not by its merits but by its defects."

It would be the consummation of unwisdom in the churches to substitute for the venerable and excellent version we have, one abounding, like the first, in superlative excellences, but which is characterised by defects as palpable and essential as that, defects which do what that version does not do, throw into a deep eclipse some of the most essential passages of Scripture, and render others avenues to the incoming of subversive error. Of such defects we are now going to speak.

To the former defect, the reviewer, in the article above cited from, thus refers: "It the old version failed sometimes in accuracy, the new not unfrequently fails by that excess of accuracy which so precisely transfers instead of translates the Greek as to make almost unintelligible English. One who knows the Greek can detect, *e.g.*, in 2 Thes. ii. 11, what the revisers meant by 'God sendeth a working of error' (energeian planes); but to the ordinary English reader it conveys no idea at all." In addition to those cited in our previous article, we adduce one other example of the kind under consideration. The meaning of John xvii. 17, as rendered in the common version, is quite plain, and rightly expresses the real meaning of the original Greek, namely, "Sanctify them THROUGH Thy truth."

But what is the meaning of the passage as rendered in the Revised Version?—"Sanctify them IN Thy truth." Neither the revisers nor anybody else, we venture to affirm, can answer the above question. Equally meaningless is the revised rendering of Col. i. 16, "For IN Him were all things created." We might cite many other renderings of the same character; but these must suffice.

We give as a single example of a rendering which utterly falsifies the original, and opens the door for the incoming of subversive error, that given of 2 Tim. iii. 16. As rendered in the common version, the passage reads thus: "All Scripture is given by inspiration of God, and is profitable for doctrine," &c. As rendered in the Revised Version, the passage reads thus: "Every scripture inspired of God is also profitable for teaching," &c. Of two renderings of any passage of Scripture, renderings one of which must be true and the other false, and when one affirms a palpable untruth, and opens a door for subversive error, while the other affirms a central truth of the Gospel, and perfectly consists with the context, every correct law of interpretation demands that we repudiate the former and adopt the latter. What does this revised rendering affirm? This, and this, too, in the most absolute form, that "Every scripture inspired of God is also profitable for teaching," &c., to this extent, that through this single passage "the man of God may be complete, furnished completely unto every good work." Nothing can be further from the truth than this. If this were so, we should need but to find some single, inspired form of words, some one passage, and we might dismiss for ever all other scriptures. We here find everything that is "profitable for teaching, for reproof, for correction, for instruction which is in righteousness," and all this to the extent designated. We do, and we can, want nothing more. "Every scripture inspired of God is profitable," but not to such an extent as to answer completely all these ends. Nothing but "All Scripture"—that is, the Scriptures taken, as a whole—can answer all these high ends and "ALL Scripture," and that only, does answer these divine purposes. This then, and not that of the revisers, must be the true rendering of the original.

This new rendering also, is the very one long since adopted by semi-infidels, who admit that there are inspired passages in the Bible, but deny its inspiration as a whole, and thus leave every-one at liberty to determine for himself what passages are, and what are not, inspired. Thus these learned revisers have given the sanction of their high authority to one of the most subtle forms of infidelity that ever appeared.

This revised rendering also involves an absurd tautology. The original word, *theopneustos*, rendered "inspired of God," is compounded of two words, *theos*, God, and *pneustos*, inspired, and is literally and rightly rendered by the highest authorities, "*God-inspired.*" The word rendering "scripture," *graphe*, is employed upwards of fifty times in the New Testament, and always, without exception, with exclusive reference to the Scriptures, or portions of them, as God-inspired writings.

In the passage under consideration the term "scripture" means, and must mean, God-inspired scripture. The real meaning of this revised version is this:—Every God-inspired scripture, that is "inspired of God," is profitable, &c. God forbid, that we should charge inspiration with such tautology as that!

A. MAHAN.

—(*Divine Life.*)

"CHRIST IN YOU."

BY REV. A. LOWREY, D.D.

THE mistake of ages has been to locate Christ at a mysterious distance from the worshipper. We either seek the living among the dead, or in the region of fancy and imagination. In both cases He is conceived of as far away, we know not where nor whence. By consequence our faith wanders at random, and our prayers seem addressed to vacuity. Christ is thought of as having lived a great while ago, on another hemisphere, amid obscure scenes. We accept the facts of His death, resurrection, and ascension, but this last event—His ascension from Olivet—is allowed to project into the mind a conception of wide separation and non-intercourse, and the transmission of Himself within the veil is made to involve to some extent the idea, not only of distance, but of unapproachableness. As He cannot be seen, he cannot be reached. Such is the common feeling. In other words, as Christ can no longer be apprehended by the senses, we doubt that He can be enjoyed by our sensibilities and moral consciousness. Thus we materialise religion, and locate our blessed Saviour, not only external to ourselves, but in some remote place. We call that place Heaven, or the presence of the Father, or near the Throne. But where that is—how contiguous or how remote, we have no idea. All the promises to the effect that Christ will come again to His disciples, we refer to death or the second coming of our Saviour at the end of the world. On the other hand, the sweet assurances of our Lord that He will receive us to Himself, that we may dwell and reign with Him for ever, are assigned to a period subsequent to death. It is not, in our estimation, a vital union and joint reign here in the kingdom of grace, but a heaven and glory hereafter. Thus Jesus is put far away and almost out of existence by a mere prospective faith—a faith that is practically dead, because it realises nothing, and engenders doubt respecting the most precious promises in God's Word. Even the pledge that Christ is always present where two or three are met in His name, is received more as a part of a narrative and a statement of our Lord's necessary ubiquity, than as a truth to be tested and enjoyed by our spiritual susceptiblities.

Now, where is the authority for this exile of Jesus from the world—this banishment of His real presence and glory from the present and the personal? If Jesus is not in the Church and in the heart of believers, where is He? I say to all such believers and teachers as Mary said to Peter, "They have taken away the Lord, and we know not where they have laid Him." I say again, if the seat of Christ's kingdom and the place of His residence are not winhin you, where are they? Jesus said, "Thou shalt not say, Lo here and lo there, for the kingdom of God is *within you.*" Again, Jesus said, "If a man love Me he will keep My words, and My Father will love him, and We will come unto him and make Our *abode with him.* A true and holy believer worships no God external to himself. Nor does he pray to an impersonal Saviour either within or without himself, much less pay his devotions to an ideal divinity in distant ethereal regions. Nor is it to a God in close proximity to himself that he speaks, but to a real Saviour by whom he is consciously possessed and governed—a God seated on the throne of his affections, reigning in the realm of the emotions, and dominating every passion and appetite. It is Christ in him, the hope of glory, that he adores. The Holy of Holies, where Christ, the only High Priest, now enters and sprinkles the blood, is the heart. And there the real Shekinah now dwells. The veil that hides these Divine eralities and glorious manifestions from our view, is our physical nature or the crudeness and limitations of our gross senses.

This location of Jesus in and with the believer does not circumscribe the immensity of God, or discredit the idea of a supreme heaven, where He concentrates His visible majesties; but it does discard and dissipate the vague and perfunctory devotions which are as unmeaning and spiritless as the rites and superstitions of pagans. It also puts an end to those dreams about the future and the far-off fairylands which feed upon the emotions and animal sympathies. It makes our religion reasonable by representing Christ as always within speaking-distance of the soul. He walks and talks with the believer; He is one with His children, and makes Himself to them "the way, the truth, and the life." The Head and members pursue one way, feed on the same truth, and injoy a common life. If this conception of the nearness of Christ could take possession of us, it would do away with much of the vehemence of worship, by putting us on terms of sweet conversational intercourse with our blessed and felt Redeemer. It would banish doubt respecting the fulfilment of promises, suppress fear and anxiety, and pervade the soul with a sense of confiding rest and safety.

Remember, beloved, we are forbidden to say, "Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). The word is night thee, even *in* thy mouth, and *in* thy heart."

Christ is again incarnated—incarnated within you. He is formed within you as the hope of glory. What a Divine sacredness this gives to human nature! What sanctity of body and spirit and soul this fact obligates us to maintain. How it emphasizes the truth "For God hath not called us unto uncleanness but unto holiness" (1 Thess. iv. 7).

"O come and dwell in me,
Spirit of power within,
And bring the glorious liberity
From sorrow, fear, and sin."

(*Divine Life.*)

TOMMY.

THE *Watchman* tells the following story:

A remarkable episode in a public religious service once occurred while the clergyman was preaching from the text, "Is it well with thee?" It was at a little church in Yorkshire, England, in the year 1831. The minister was a good man, with no little gospel power in his heart and manner, and he made it solemnly plain to the auditory that the Saviour was present, looking into their thoughts with kind inquiry, and testing the spirit of every one. "Is it well with thee? Is it well with thee?" Suddenly an exclamation was heard from one of the pews, and a boy twelve years old, who had been intenly listening fell on his knees, and began to weep and pray.

A strange thrill ran through the congregation, and many rose to their feet. The minister paused in his sermon, and all attention was riveted on the kneeling boy. Everybody knew little Tommy, for he belonged to one of the oldest Yorkshire families, and his ancestors of Barnsley won the arms of a baronet. He was a bright, gifted boy, now six years motherless, but carrying in his heart the indelible impression of his mother's early religious teachings. The honest Yorkshire people felt too deeply themselves the effect of the sermon, to misunderstand Tommy's emotion. They did not think he was crazy. The minister did not. "Let us pray," he said, for he saw more need of prayer than preaching at a moment when before men and angels a young soul first spoke its want.

The whole congregation at once assumed the attitude of devotion. Many strong and loving petitions went up to God for the little boy whom, like Samuel, He had called in His own tabernacle. The scene was a strange one—that sudden prayer-meeting in the middle of sermon-time. The prayers were answered, too. Tommy rose from his knees with a radiant face. Thenceforth the seal of a Divine anointing was on him. For the next eight years he continued to give increasing proofs of a Christian spirit, and Christian zeal, and rare and happy fitness for winning souls. When very young he was licensed to preach.

At the age of twenty he left his native land and came to the United States. Since then he has not neglected the gift that is in him. The voice that so long ago said to him, on the other side of the sea, "Is it well with thee?" has ever been gladly recognized, and he has "followed Jesus all the way." It led him to Long Island; it led him to Albany; it led him down the Hudson again; and very many whom his words first taught the heavenly lesson, now know "it is well with them." To-day few stand higher among the American clergy, or more honored of the Great Master, than Tommy, the Yorkshire boy, the Rev. Dr. Thomas Armitage of New York.

Miscellany.

—Rev. H. S. Paterson, M. D. on the Romans:

"The apostle traces back man's sin to Adam, and indicates that after a similar fashion all righteousness proceeds from the Lord Jesus. And here there is much confusion introduced from lack of a careful discrimination of the force of this analogy. Many assert that all men who fell in Adam have been redeemed by the Lord Jesus. They maintain that as, on account of our connection with the first man, we are all sinners, so in some sense or other, because of the second Man's connection with us, we have all been made righteous.

"Now a very little attention to the principle contained in the analogy would prevent us, I think, from falling into this mistake and confusion. We are all descended from Adam by ordinary generation, and are partakers in that way of his sin and of his nature, but we are not all descended from the Lord Jesus Christ by spiritual generation. Hs indeed has "taken on Him not the nature of angels, but the seed of Abraham." But have we taken on us the nature as well as the name of the Lord Jesus Christ? He has been made man for us that He might reconcile us to God, and might reveal God as just and the justifier of him that believeth in Him; but it is in our being born again of the Spirit —united to the Lord Jesus by the Holy Ghost—that we have an interest in what the Lord Jesus has done. If there were other tribes on earth that were not descended from Adam, they would not have the heritage of Adam's sin. If there are people on earth who are not vitally united with the Lord Jesus Christ, how can they

have any advantage from His obedience unto death? Union—a real federal union—is the foundation of the analogy in the one case, and union, no less real and demonstrable, is the foundation of the analogy in the other. It is actual relationship to Adam that determines the guilt. It is actual relationship to Christ that determines the righteousness, and that righteousness being Divine carries with it far larger consequences that at first sight appears. Righteousness through grace far exceeds the evil. 'Where sin abounded, grace did much more abound, that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.'"

—From the *Bilbical Museum*: *The Shepherd's voice and the sheep's name.*—"I have met with an illustration of a passage of Scripture," says Mr. Hartly, missionary in Greece, "which interests me. Having had my attention directed last night to the words, John x. 3, 'The sheep hear His voice, and He calleth His own sheep by name,' &c., I asked my man if it was usual in Greece to give names to the sheep; he informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him call one of his sheep; he did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, that a stranger will they not follow, but will flee from him; for they know not the voice of strangers. The shepherd told me that many of his sheep are still WILD; that they had not yet learned their names: but that by teaching they would all learn them. The others which knew their names he called TAME. How natural an application of the state of the human race does this description of the sheep admit of! The Good Shepherd laid down His life for His sheep, but many of them are still wild; they know not His voice. Others have learned to obey His call, and to follow Him; and we rejoice to think that even to those not yet in His fold the words are applicable, 'Them also I must bring; and they shall hear My voice; and there shall be one fold and one Shepherd.'"

—One of the most hopeful features of the missionary work in Japan is the efficiency of the native Christians. The sermons of some of the native pastors are said to be characterized by such vigor of thought and expression as would make them acceptable to the best Christian audiences anywhere. The Japanese listen gladly to such preaching. "The chief danger of our work,', writes one of our missionaries, "lies in its popularity."

Mr. De Forest, of Osaka, writes:—

"The time is fully come for Christianity to give the reasons for its invasion of Japan. The great theatre meetings that are springing up all through the Empire have aroused the wrath of both Buddhists and Shintoists, who are making every effort to checkmate us. Books begin to appear—I have heard already of four—attacking Christianity with all the old reasons that can be raised from the dead. The apologetic age is begun. *No other topic now will draw the multitudes together in Japan like discussions on Christianity.* The masses are appealed to as judges, and, surprised that they are of so much importance, they gladly accept the honor. That, in such a crisis, such an able body of native workers should providentially be in connection with our mission is a matter of congratulation.—(*Miss. Herald.*)

—Mr. R. T. Booth in Leicester.

We announced last week the opening of the series of Gospel-temperance meetings by Mr. Booth in Leicester. Already seventeen ministers have put on the "Ribbon of Blue," and their example has had the effect of leading thousands, to follow them. All the meetings have been well attended; and characterized by great fervour and enthusiasm. On one occasion, after five of the foremost ministers in the town had donned the ribbon, there came down the aisle a poor wreck of a man, who for twenty years had been a drunkard in Leicester. He was followed by his weeping wife, and they both signed the pledge. On Friday evening Canon Wilberforce presided, and gave an eloquent and logical address on behalf of Gospel-temperance. At the same meeting, Mr. W. D. Stephens, of Newcastle, spoke, and by his testimony of the good results of Mr. Booth's labours in his own town, contributed greatly to the success of the meeting.

The noonday prayer-meetings have been largely attended, and are most interesting; several conversions having already taken place, and others are seeking Christ. Mr. Booth is accompanied and assisted by Colonel Luther Caldwell, of Elmira, who each evening has lifted his voice in protest against the sin of drunkenness, and in persuading all to flee to Christ as their Refuge; and God has greatly blessed and honoured his weighty words in behalf of Gospel-temperance. For the eight days up to Sunday evening, the 9th, the total number who have signed the pledge is 4046.

A Temperance Colonization Society has been started at Toronto, Canada, with the object of colonizing a tract of land of about 2,000,000 acres in the nort-west territory of the Dominion, with the proviso that no intoxicating liquors shall be introduced into the settlement. —(*Christian.*)

TELEGRAPHIC NEWS.

London, November 25th: H. M.'s troop-ship Serapis, homeward bound, was spoken in the Red Sea on the 21st instant under canvas, with three blades of her screw carried away. The Crocodile has been ordered to tow her to Malta.

Constantinople, 25th: A difficulty has arisen between Greece and Turkey in connection with the post office, the Porte having ordered the Greek post office in this city to be closed.

Berlin 25th: Prince Bismarck has declared that in case of the failure of his projects, he will confine himself in future to foreign affairs, and entrust the direction of home affairs to a Vice-Chancellor.

London, 26th: A Military Committee has been formed for the purpose of reporting upon the defence of Ceylon with the view to the better protection of that colony.—The Land Leaguers have been defeated in the municipal elections at Cork.

St. Petersburg, 26th: An attempt has been made by a youth to shoot Major-General Tcherevine of the Ministry of the Interior. It is said that the crime was instigated.

Constantinople, 26th: Fighting is going on between the Austrian troops and insurgents in the Cattaro district, where the people are refusing service in the Austria army, which the Austrian Government is now enforcing.—The arrangements in connection with the payment of the Turkish indemnity to Russia are progressing favourably.

London, 27th: In a speech made by the Marquis of Hartington yesterday at Blackburn he ridiculed the remarks made by Lord Salisbury at Newcastle on the 12th of last month respecting the Afghan policy of the Government. His Lordship said that the policy of the Government had been to make Afghanistan strong, free, and united; and in this they had been successful. He regretted that the situation in Ireland was still the cause of great anxiety, and calculated to inspire the greatest disappointment and dissatisfaction. Outrages were rife, and the exercise of legal rights in property both difficult and dangerous. Government would, however, continue to act with unswerving firmness and inexhaustible patience.—Three additional Land Commissions have been appointed in Ireland.

Paris, 27th: Baron de Courcel has been appointed the French Ambassador at Berlin.

Madrid, 27th: Quarantine has been established in Spain on arrival from the Red Sea.

London, 28th: Lefroy has confessed to having murdered Mr. Gold, and also that he is guilty of the murder of Lieutenant Roper, of the Royal Engineers, at Chatham.—A violent storm has raged along the English coast for the last forty-eight hours. Many wrecks have been reported.

Berlin, 28th: The Emperor William is recovering, and able to take carriage exercise.

London, 29th: Parliament is expected to be summoned for the despatch of business on the 19th of January.

30th: Parliament is summoned to meet for the despatch of business on February 7.—The election agents at the towns of Macclesfield and Sandwich have been sentenced to nine months' and six months' imprisonment, respectively, for bribery during the last elections.—Further arrests have been made, including Mr. Killen.—Michael Boyton has been released.—Rioting has taken place in Bruff, county Limerick. Refusals to pay rents are becoming general throughout the west and south.—A blue-book has been published giving elaborate details of India's foreign trade during the last five years.

Berlin, 30th: Debates of an acrimonious character are daily taking place in the Reichstag. The Extreme Radicals have made personal attacks in their speeches upon Prince Bismarck, who has retorted to the effect that their desertion and hostility had driven him into the arms of the Centre.—It is intended to appoint a Prussian Minister to the Vatican.

New York, 30th: The Irish Convention commenced its sittings at Chicago to-day, one thousand delegates being present.

Vienna, 30th: The insurrection in the Cattaro district continues. The Austrian troops have been defeated by the insurgents, who inflicted a loss upon the Austrians of twenty men in killed.

London, December 1st: The *Daily News* publishes a telegram this morning stating that the Porte has threatened to close all the European post office at Constantinople.—It is officially announced that Lefroy retracted his confession of having murdered Lieutenant Roper.

PASSENGERS SAILED.

Per Str *Sumatra*, December 1:

For Genoa.—Mr L P Trudel. Dr E Murphy, Mr A T Middleton, Mr Gauslandt, Mr J C Smith, Colonel Falconet, and Mr H H Taylor.

For Suez.—Sigr C Dimitrien, and Mr Vulleyram and friend.

Per P and O Str *Hydaspes*, 1:

For Southampton.—Mr W Mulligant, Mr P D Ormes, and Mr M Browne.

For Brindisi.—Mr and Mrs E D Urquhart, Major G W Oldham, Col E A Green, Mr L H Mylne, Mr J H Barry, Mr J Carrick, Dr G Jones, Mr H F Blanford, and Mr and Mrs J Goslett.

For Aden.—Mr W Durran.

For Venice.—Mr O Lenthardt.

PASSENGERS ARRIVED.

Per P and O Str *Surat*, 29:

From London.—Col and Mrs Keen and child, Mr D Duncan, Mr and Mrs C F Anderson, Mr J E Gill, Mr Johnson MP, Mrs and Miss Johnson, Mrs W Wedderburn and infant, Mr Gregor Grant, Mr T Grant, Lady Russell, Mrs Laidlaw, Rev H W Griffith, Mr and Mrs Beadle, Mrs Hughes and infant, Mr R J Taaffe, Col R Marter, Major W H Wilson, Col and Mrs Mitford, Mrs Cooper, Mrs Boustead, Mr R Pinhey, Mrs Woodward, Lieut O C Radford, Mrs Justice and child, Mr E L Blyth, Surg-Major and Mrs Franklin and child, Mrs Inman, and Miss Ward.

From Brindisi.—Major Unwin, Mr F H Holloway, Lieut Col Ridgeway, Mr W Riddell, Mr W Gow, Mr P R Buchanan, Mr Smidt, Mr Elmore, Mrs LaTouche, Mr H D La Touche, Mr R Breffit, Mr H F Matthews, Major Carter, Mr and Mrs Stewart, Capt C E and Mrs Gubbins, Mr Muir, Mr A E and Mrs Perkins, Mr J L Crowdy, Dr L Bruce, Mr Hamilton, MP, Surg-Major Edge, Mr Fantoni, and Mrs McIntosh and infant.

From Gravesend.—Mrs Chard and infant, Mr A Cumming, Mr & Mrs Meuken & 2 edildren, Sir W N Abdy, Mr J F Harrison, Mrs Parkinson & child, Major Branson, Mr Grimes, Miss Grail & child, Mrs McTier, Mr & Mrs Zincke, Mr Ogden, Mr Campbell, and Mr and Mrs S Byrne.

From Venice.—Major A Gasche, Col and Mrs Hancock, Lieut-Col Way, Mr and Mrs Glover, Mr and Mrs Soundy, Mr Klein Keicht, Mr and Mrs Mackinnon, Mr E Lees, Mr D Low, Major F Home, Lieut-Col Home, Mr Darragh, Mrs Horsman, The Right Hon W E Baxter, M P, Mrs Baxter, and the four Misses Baxter, Mr and Mrs Baxter, jr, Mr and Mrs Steele, Miss Barber, Mr Goodall, Mr LaTouche, and Mr Lazarus.

Domestic Occurrence.

BIRTH.

CRISP— November 25th, at Bellasis Road, Byculla, the wife of Henry C Crisp of a son.

MARRIAGES.

PEARSON—SMITH—November 21st, at St. Thomas's Cathedral, Bombay, by the Rev F L Sharpin, Charles Frederick Pearson to Ellen Mary, eldest daugher of R C Smith.

ABLITT—WEBB—November 30th, at Lanauli, Frederick Ablitt, to Helena Louisa Henrietta Arnell, youngest daughter of Mr and Mrs E J Webb.

DEATHS.

DUNCAN—Nov. 13th, at Nagpore, Alison, the wife of Lieut G R Duncan, much regretted.

WINGATE—Advent Sunday, at Ratnagiri, Emily Ruth, infant daughter of Rev W Wingate Chaplain.

"BOMBAY GUARDIAN."

Subscriptions received from 26th November to 3rd December 1881.

Stephen Jacob, 31st December 1881, Rs. 7-10; Marshall Hill, 31st October 1882, Rs. 7-10; Rev. W. Hill, 15th October 1882, Rs. 10-14; J. Thompson, 31st December 1881, Rs. 10-14; James Butler, 29th November 1882, Rs. 7-10; Miss Morris, 4th Nomber 1881, Rs. 7-10.

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s. s. "Roumania"	T. G. Knox.	3500.	700.	25th „	„
s. s. "Armenia"	Geo. H. Read.	3500.	700.	8th April	„

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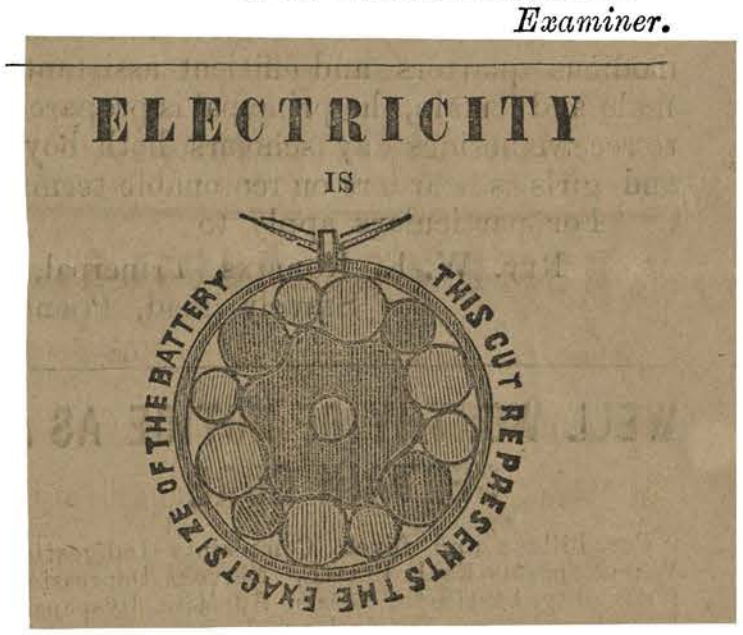
T. H. HARRISON, M.C.P.
Examiner.



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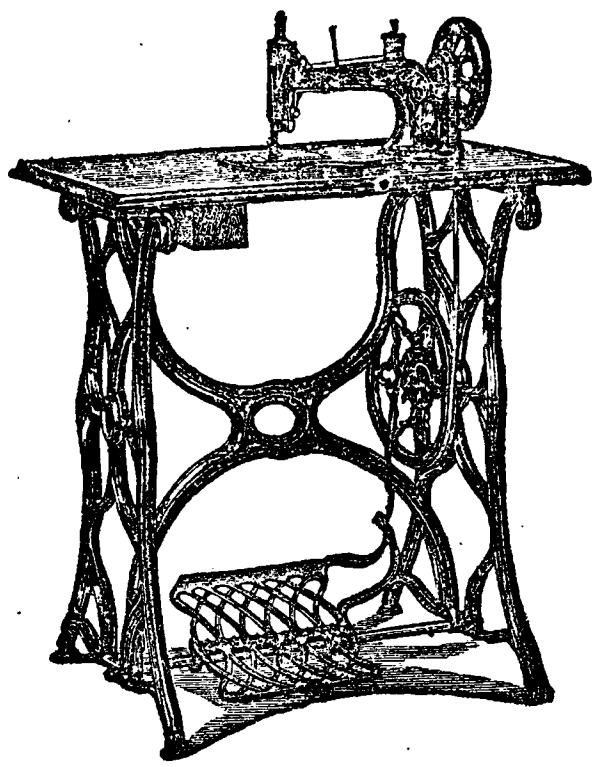

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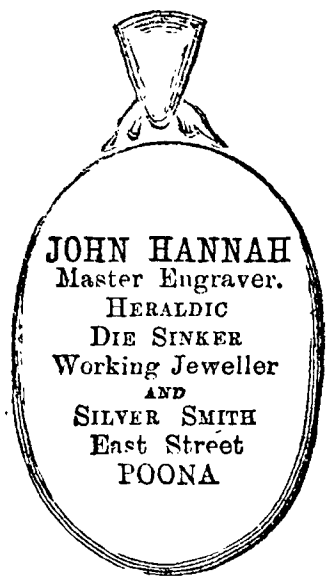

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